

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

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NEW SERIES, VOL. XVI, NO. 23

KINGDOM BRIEFS

R. F. Jaudon becomes one of the Home Board evangelists.

The Gulf Coast Association is the only one holding its sessions in summer, meeting this year at Moss Point, June 10.

Pastor H. M. King, of Jackson, and Singer Woelzel, of the Home Board, are to help Pastor Morgan in a meeting at Brookhaven beginning Sunday.

In the W. M. U. Training School at Louisville there were in all twenty-four graduates. May their lives be a great contribution to the work of the kingdom.

Dr. G. S. Dobbins, of Louisville, Ky., has accepted a call to the Galilee First Baptist church, of Gloster, and will begin his pastoral work about the second Sunday in June.

Some fuel speaker, at one of the many congresses for remedying all sorts of ills, recently charged that the advocates of eugenic marriages were people who had thus far suffered matrimonial disappointment.

Dr. W. A. McComb, who has labored so successfully for the college endowment, has accepted work with the Foreign Mission Board to help raise the Judson centennial fund, beginning in Nashville, Tenn., next Sunday.

The Baptist Record's account of the convention was simply fine, as is always the case when Dr. Martin Ball wields the pen. For combining thoroughness and vividness with brevity, he has no superior.—Baptist Bulletin.

As Mrs. J. D. Coleman retires from Hillman College as vocal teacher to make her home in Greenville, the citizens of Clinton showed their appreciation of her services on many occasions by presenting her with a handsome set of silver spoons; and the alumni of Mississippi College gave her a loving cup as a token of esteem for her help on many commencement programs.

We find the following in one of our exchanges, quoted from J. B. Jeter in Religious Herald, 1872: "Regeneration, baptism, church membership, a blameless life, a divine call to the ministry, ordination and church authority, are all, according to Scripture, teaching and Baptist usage, essential to the regular administration of baptism. On these points all Baptists unite. Pseudo-baptists are not authorized to administer the ordinance of baptism.

We have a friend who has gradually lost his faith. He sowed to the wind of doubt and has reaped the whirlwind of unbelief. He is in the desert of rationalism, and in it he finds no water springs, no palm trees, but only the sand hills of philosophy that shift with every wind of thought and speculation. He has separated himself from his brethren and is living a sad, lonely and hopeless life. We would help him if we could, but what can be done for such a man?—Watchman-Examiner.

The article in a recent issue on alien immersion by Evangelist T. T. Martin was moderate in tone and clear in statement. It is a question of constant recurrence and should be considered dispassionately. Baptists are not hurt but helped by the right kind of discussion. We are a confirmed anti-alien-immersionist. The case looks plain to us. Here is a dignified, profoundly significant rite enjoined by the divine Savior. It requires two persons to fulfill the command, subject and administrator. That infinite wisdom would prescribe a rite to be performed and make no arrangements for its performances is on its face unbelievable. That he did not is clear from the New Testament. Dr. Strong holds that any one can baptize. He must hold that or hold that when Jesus ordained baptism, He made it somebody's duty to perform the act. There is no middle ground. A Mormon elder was immersing converts to his faith. A woman, converted in a Methodist meeting, wanted to be baptized, not as a Mormon, but as a Christian. The Mormon elder immersed her. Was that according to the divine order? Another case: Last year a man professed religion in a Baptist meeting. He wanted to be baptized, but did not intend to join any church. The Baptist pastor refused to baptize him. He tried several and was refused. Finally he induced an avowed sinner to baptize him. Was that valid? Serious consideration will convince us that there must be some order. — J. B. Gambrell, in Baptist Standard.

It came to light recently that two theological seminaries in the East have sought to move Dr. E. Y. Mullins, but he has declined overtures from them and remains at the head of the seminary in Louisville. This will greatly endear him to our people and ought to lead them to give him hearty support in his efforts to increase the efficiency of this great school of the prophets.

The plates for the new grammar of the Greek New Testament, which is soon to be published by Dr. A. T. Robertson, cost \$10,000. It will help to make better Bible students and preachers. The small edition which was published two years ago is already translated into several languages, and used in theological seminaries on both sides of the world.

Deacon Philip Didlake is carrying the torch of The Baptist Record in a straight line from Jackson north to the State line. If he comes your way put him in touch with all the Baptists not now taking the paper and help him on the way. The paper will help every good cause where it goes.

No improvement at the college has helped the appearance of things so much as the broad concrete steps full width of the street approaching from the town just in front of where the main building is to be located.

There is nothing a trickster and time-server fears so much as an honest man.

Pastor J. W. Weathersby is encouraged in his work at Silver Creek, Shivers and Hepzibah. Good congregations and growing interest.

The Northern Presbyterian General Assembly went on record as favoring a federal divorce law.

Brookhaven gave \$600 Sunday to the endowment. This was good for they have a heavy burden.

The tenth annual session of the Arkansas Summer Assembly will be held at Arkadelphia July 16-22.

The new Equitable office building in New York will house 15,000 people. That would be a fair-sized city down this way!

The speakers' medals at Mississippi College commencement were won by W. H. Ratcliff in the junior class, Sam George in the sophomore and J. A. Barnhill in the freshman.

The Southern Presbyterians in their General Assembly at Kansas City last week expressed their disapproval of the use of tobacco by ministers, and opposed the political activity of the church of Rome.

Thos. C. Rye, of Paris, was nominated by the Democratic Convention of Tennessee as a candidate for governor. He is said to be a strong advocate of law enforcement and was opposed by the delegates from the large cities.

An effort is being made in the Louisiana legislature to move the capitol from Baton Rouge to Alexandria. The fight is on also between those who believe in righteousness and those who favor race track gambling and open saloons.

The June weddings include those of Mr. A. S. Johnson and Miss Seidenspinner, of Gloster; Prof. D. M. Nelson, of Mississippi College, and Miss Mary White, of Brandon; and Mr. Victor Montgomery, Jr., and Miss Lewis, of Edwards. We prophesy and wish for these excellent people the largest measure of happiness and usefulness.

Prof. W. C. Williams has been five years the principal of the high school at Newton. During this time one of the best public school buildings in the State has been erected. He has done good work in the church and Sunday School of which he is superintendent. He has resigned to become superintendent of the city schools at McComb.

Enlistment Missionary Zeno Wall tells of a large Baptist church of over 300 members at Clara in Wayne county where the majority have gone over to Russellism and are now using the house to propagate their teaching. When will our Baptist people awake to the necessity of putting the denominational literature in the homes of the people? All this mischief is being wrought by an influx of pernicious literature, and is being done among people who do not take the denominational paper.

COMMENCEMENTS

MISSISSIPPI COLLEGE COMMENCEMENT.

A. J. Aven.

In I Kings 6 we read "there was neither hammer nor ax, nor any tool of iron heard in the house, while it was in building." So in eleven years time this temple was brought to a state of perfect completion exceeding in beauty anything that had ever been dedicated to the glory of the living God. To build the greatest temple and to establish the true worship of God did not require sporadic and noisy bombast, but quiet and genuine work, so in the eighty-seven years in which Mississippi College has been in building, quiet and mighty forces have been silently at work which seemed to culminate at the last commencement, for it was observed by more than one that but for the history of the institution, there would now be a new Mississippi College. But that is the point. Colleges are not made to order and set down to work like a manufacturing plant, but they are a product of years required for the making of history, and that history is but the doings of those who have gone out from her walls. This commencement was celebrated entirely by the alumni, and taking the character of the efforts of every man who engaged in the exercises as a criterion, the conclusion, unavoidably reached in upon you, that the college had taken advantage of her long years of service, and when the opportunity came for her to show off her children, every man more than met the highest expectation, demonstrating conclusively the pregnant fact that, while houses and other equipments are necessary in the work of an educational institution, the character of the machinery and of the material upon which to work is of vastly more importance.

The class exercises were of a most satisfactory character, resulting in the following men receiving the medals in their respective classes: The Academy declamation contest, Joseph Canzonetti; Freshman declamation contest, J. A. Barnhill; sophomore declamation contest, Sam G. G.; junior oratorical contest for Trotter, W. H. Ratliff, Jr.

The first alumni on duty was Dr. J. Benjamin Lawrence, who delivered a most masterly address to the graduating class of the academy. Logical, concise expression, conciseness and eloquence characterized his efforts. This was the first exercise of the kind ever held in connection with the college. A year ago the preparatory department was divorced from the college and organized on the basis of the regular high schools of the State, and the entrance requirements of the college were set on the conventional four-year Carnegie units. This standardizing of the college has been of great benefit in gaining recognition in the great universities of the country.

On Sunday morning Dr. Gray delivered the baccalaureate sermon to one of the largest congregations that has assembled in the college chapel in many years. Dr. Gray's effort was all that had been expected and the consensus of opinion and expression was that it was great.

Tuesday was the full day and the exercises reached high water mark in every respect. In the exercises of laying the corner-stone of the library building, Hon. B. W. Griffith was the first speaker and held his vast audience in rapt attention during his entire delivery. The second speaker was Hon. W. M. Whittington, of Greenwood. He spoke for about fifty minutes and every word carried with it the conviction that he was a master of what he had been asked to do. After these, outdoor exercises were concluded, all retired to the chapel, where the dedication of Ratliff Hall was celebrated. Last summer a new dormitory was built to be used as the home of the Self-Help club. It was thought but fitting to dedicate this new and handsome building to Captain W. T. Ratliff in recognition of his long and valuable services. The first speaker on this occasion was Dr. Charles Hillman Brough. His tribute of respect was superb and highly appreciated. He was followed by Dr. B. D. Gray, who, though occupying the delicate position of being an "in-law," spoke in most appropriate terms of the noble character of whom it was so delightful to honor on this auspicious occasion. In portraying the noble character of the man who had wrought so long and well for the building up of the college, he said that this could not have been possible except for the assistance given him by his faithful and loyal life companion. To Mrs. Ratliff was ascribed the crowning glory of his life's successes.

In acknowledgment of this great honor bestowed by the institution he loved so well, the recipient spoke in the tenderest terms and affection, and he, too, made public acknowledgment of his obligations to Mrs. Ratliff who had been, through almost sixty years of his life, not only his helpmate, but his wisest counselor. In dedicating this new building to Capt. Ratliff, the board has given expression to the ruling passion of their president, for this writer after a quarter of a century of intimate association with this splendid man, knows how his heart burns for the lifting up of the noble young fellows whose circumscribed conditions have precluded their educational advantages. He caught this vision from his wife, for it was none other than this good woman who conceived the idea of ministerial aid in education, and whose idea took definite form in building the first ministerial cottage, known as the "Mary Ratliff Cottage."

At the regular meeting of the alumni association in the afternoon much enthusiasm was displayed. Prof. Christopher Longest,

a former student of the college, but now of the department of Latin in the State University, explained the purpose and results of the students' loan fund of which he is the custodian. The plan so vividly set forth "struck twelve," and immediately was accepted, and materialized in the raising of \$1360. This does not contemplate giving any man help, but merely to help him into helpfulness. This is considered one of the most far-reaching actions for good that ever was inaugurated by this body. The day's doings were concluded at night with one of the most enjoyable banquets ever given by the alumni. At this banquet many distinguished visitors were present, including Governor and Mrs. Brewer, Dr. and Mrs. J. N. Powers, ex-Governor and Mrs. A. H. Longino, J. M. Hartfield and wife, B. W. Griffith and wife, Frederick Sullens, B. D. Gray, Dr. J. M. Barrier, W. P. Pate, president of the alumni association of the University of Mississippi; Prof. Longest, of the University; Dr. C. H. Brough, of the University of Arkansas; Captain W. T. Ratliff, and Professor Edward L. Bailey, superintendent of the Jackson public school system.

On Wednesday morning thirty-nine stalwart young men were graduated. Dr. Charles Hillman Brough delivered the baccalaureate address. With his usual happy wit, convincing logic, and pleasing eloquence this noted son of the institution held in his grasp for sixty minutes that vast audience which hung with unbroken attention on his every word. In addition to the bachelor's degrees conferred, the degree of LL. D. was conferred on Supt. J. N. Powers. Not only is this act of the board a recognition of the superior character and scholarly attainments of one of Mississippi's leading educators, but also of the unswerving friendship he has always shown for the institution. The degree of D. D. was conferred upon our own W. A. McComb. No son of the college will wear these honors with more dignity and at the same time with more modesty.

Prof. H. C. Steele, of the A. & M. College, was elected associate professor of chemistry. And Professors Lemon and Nelson were raised to the rank of full professors, the one of biology and the other of physics. Dr. R. W. Hall was elected college physician. Owing to the fact that Dr. Provence was at some variance with his brethren on the subject of alien immersion, he retires from the department of Bible and will give his time to the department of philosophy and such other work as will be required to fill out his quota of work. This disposition of the matter seems to be pretty generally satisfactory and it saves to the services of the college one of the most consecrated and scholarly men that could be found. It was a great gratification to know that Dr. McComb had reached that much coveted \$200,000 mark. Owing to the fact that the expenses of this whirlwind campaign had been heavy, the board passed a resolution requesting the commission to extend the time until all expense could be covered.

Clinton, Miss.

MISSISSIPPI WOMAN'S COLLEGE COMMENCEMENT.

Commencement began Friday night, May 22, with the expression contest for the G. P. Smith medal. At a preliminary contest the speakers had been reduced to six. President Joe Cook, of the Normal College, on behalf of the judges, awarded the medal to Miss Leona Jones, of Meridian.

Saturday night the pupils in piano, voice and expression entertained an immense audience. Sunday morning all the Baptist churches in the city gave way to hear the commencement sermon, preached by Rev. J. B. Lawrence, of Jackson.

Sunday night another large audience including over half of the State Normal students, taxed the capacity of the Immanuel auditorium to hear the sacred concert given by the glee club.

Monday morning the class day exercises were given on the college campus. The seniors carried things with a high hand until the last numbers on the program when the juniors took the reins and directed the proceedings. The trustees held their annual meeting on Monday afternoon. A good number of out-of-town members were present. The graduating exercises took place on Monday night. Dr. P. I. Lipsey, who was to have delivered the baccalaureate address, was unavoidably kept away by illness and Dr. J. T. Christian gave us a very fine address upon "Ideals." Then the president delivered diplomas to the following young ladies:

Graduates in the literary course: Miss Cora Hudson, Clyde, Miss.; Miss Carrie Jackson, Hattiesburg, Miss.; Miss Holley McLendon, Lafayette, La. Graduates in piano: Miss Bernice Bostick, Sandersville, Miss.; Miss Ruth Neel, Hattiesburg, Miss.; Miss Louise Walters, Ellisville, Miss. Graduates in expression: Miss Vida Huff, Mize, Miss.; Miss Carrie Jackson, Hattiesburg, Miss.; Miss Holley McLendon, Lafayette, La.; Miss Mae Rogers, Pachuta, Miss. Certificates in home science: Miss Della Bennett, Hattiesburg, Miss.; Miss Mary Curtis, Hattiesburg, Miss.; Miss Vera Oden, Hattiesburg, Miss. Certificates in stenography: Miss Bertha Ball, Foxsworth, Miss.; Miss Gertie Crumbley, Ellisville, Miss.; Miss Sadie Gill, Bogue Chitto, Miss.; Miss Ella Jones, Oakvale, Miss.; Miss Ottilie Holder, Patterson, Miss. Certificates in bookkeeping: Miss Bertha Ball, Foxsworth, Miss.; Miss Ella Jones, Oakvale, Miss.; Miss Ida May Thompson, Foxsworth, Miss.

Large crowds attended the exercises and the interest and attention were unrivalled. We close our second session with hearts full of thankfulness to God who has led us through.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The best way to defend the faith is to propagate it.

Assurance of knowledge comes with the practice of principle.

"If you love me you will keep my commandments," and "If you do the will of my Father you shall know of the doctrine"—this is the fundamental philosophy of the Christian system.

No one can grow in the grace and in the knowledge of our Lord Jesus Christ who does not walk in the faith once for all delivered to the saints; for growing and going are two sides in the same process.

We all rejoice with Mississippi College over the splendid success of the endowment campaign. Brother McComb has won for himself a lasting place in the hearts of Mississippi Baptists; he has done a piece of kingdom work that will through all the coming years bulk large in the progress and the prosperity of our Mississippi Zion. Now, that the college endowment campaign is closed, let us turn to State missions, our next State enterprise.

STATE MISSIONS NOW ON.

We are meeting with a most hearty and enthusiastic response from our pastors on our plan to meet our State mission obligations without borrowing money. It appeals to every one. In fact, our people generally feel that the time has come when Mississippi Baptists must put special emphasis upon State missions. And they are going to do it. Our State interests must be taken care of and that immediately. This great commonwealth must be made and kept a Baptist empire. If this is accomplished the new conditions which confront us in the social and economic world are going to demand renewed emphasis on State missions. Our people feel this and hence their awakened interest in our State work and their determination to give it first place. A strong State mission programme for Mississippi Baptists means an increase in all our work.

PROPORTIONATE GIVING AND STATE MISSIONS.

Many of our churches are preparing to begin proportionate and systematic giving. This is right. It is the only method that will ultimately succeed in solving our financial problems. But there are several things to keep in mind.

1. If the church is just now putting in

this system then the church ought to remember that for four months we have been giving our all to home and foreign missions, and State missions has received nothing. The church should even matters up by taking a rousing State mission collection in October.

2. In putting in this system of weekly giving we should not let the impression get out among the members that no public collections will be taken. Public collections are necessary to stimulate mission interests just as a revival is necessary to stimulate evangelistic interest. There must be constant education. No system will work itself, and others can't work it unless the church membership is kept informed and inspired to action. This can be secured only by constant presentation of the mission question and the pulpit appeal for sacrificial giving.

3. Another thing absolutely necessary if we would make the weekly giving a success is the every-member canvass. We must make a strenuous effort to get every member of the church on the contributing list.

Unless these details are looked after the weekly method of giving will not only prove disappointing, but disastrous to our mission work.

And whatever we do, brethren, let us not forget that one-fourth of the year is gone and State missions has been sidetracked. Let us make up for this in the division of the funds.

AN A-1 CHURCH.

Mr. Editor, allow me to try my hand on the qualifications of an A-1 church:

1. A church which has an average attendance of three-fourths of its members.
2. A church which has an average attendance at the prayer meeting of one-fifth of its members.
3. A church where three-fourths of the homes take our denominational paper.
4. A church where ninety per cent of the members contribute to pastor's salary and other church expenses.
5. A church where three-fourths of the members contribute yearly to all the causes we espouse, as a denomination.
6. A church where one-fifth of the members are titheers.
7. A church where one-fifth of the homes have family prayer.
8. A church where three-fourths of the members are enrolled in the Sunday School.

How will the above do as a working basis—something we may hope to reach? Let someone suggest an improvement on it.

I. P. TROTTER.
Grenada, Miss.

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EDITORIAL.

THE KINGDOM WITHIN.

Great stress nowadays is being put upon outward conditions as the expression of the kingdom of God and as the field of its operations. With the confusion and uncertainty possible of a man awaking from sleep, men are starting out to engage in or recommend to others work for the improvement of social and economic conditions. We are exhorted to give ourselves to social service, to solve the problem of poverty, to seek the proper distribution of wealth, to regulate the relations of capital and labor. All of these things are an element of truth and deserve the consideration of Christian people. There is nothing human that does not interest the children of God; there is no wrong that they do not wish to right; no outward condition that they will not be glad to improve.

But when this is said, and all else is said in favor of social service and outward reform of material and physical conditions, it yet remains that the real heart of the kingdom of God has not been reached. It is not true that to improve men's physical surroundings is to make them better men. Dan Crawford says the Africans have a proverb that "The better off is not to be better." Men are now saying that men will listen to the gospel on an empty stomach. And it is acceptable to some as if it were an axiom of truth taken from the Bible. With all boldness let it be said that it is not true. Many a preacher has found people to listen better to a sermon and get more out of it before taking a big dinner than after taking.

The little appeal of the demagogue to the prejudice of the poor as against the rich is worthy of all condemnation and should never be resorted to by a Christian; but it is a common place of experience and the constant testimony of the Scriptures that the kingdom of God presses better among the poor people than among the rich. Poverty is not piety but it is sometimes a necessary preparation for it. "Before I was afflicted I went astray," said the psalmist. It was when Jesus "waxed fat" that he "kicked." Jesus said "Blessed are ye poor," and he said the poor have the gospel preached to them. If it was said that they heard

him gladly. There is a psychological reason for the apostasy of the well-to-do from their faithful dependence on God, and many a man could testify that he lost his religious joy when he found his fortune.

The Sunday School lesson for next Sunday locates the kingdom of God for us. "Lo, the kingdom of God is within you." The main business of the preacher and the church is to work on the inside. In this he will be found working with God. "It is God that worketh in you to will and to do of His good pleasure." If we will help to get the inside right, it will be the task of the renovated man, by such assistance as is necessary, to make his own outward conditions. This self-help, this initiative is necessary for the making of the man. Help he may need and should have, but it is no kindness to him to make an outward paradise and put him in it. We must know that we are not carried away with the error of the faddist and swap evangelistic zeal for a philanthropic passion. We will not regenerate men by giving them better houses and shorter hours of labor, nor permanently improve their outward circumstances until we have made them new creatures.

SAVORLESS SALT.

There was once a boarding house that for the sake of economy cooked all vegetables together in the same pot. Doubtful economy, that certainly resulted in a very poor dinner. The potatoes tasted about as much like beans as anything else and all smelled like cabbage. Now the value of anything to eat lies in its individuality, its distinctiveness, its being itself and not a conglomerate. The advantage of salt is to preserve the original taste and bring it to its best. Salt is good, and helps to make and keep other things good; but if the salt have lost its savor wherewith shall it be salted.

A thing is not made better by having its own character taken out of it, by being made like something else, but by preserving and intensifying its own individual quality. That man is not most effective as an evangelist who tries to make the way to be saved appear easy, but the one who shows how difficult it is to become a Christian. We will not get people into the kingdom by pretending that there is nothing particularly to be done. It is only when we say with Joshua, "Ye cannot serve Jehovah," that the people answer, "We will serve Jehovah." People do not respect a weak message that is diluted to suit the taste of weak human nature. They care nothing for a message that says, "You have done wrong to some degree and unless you repent in a measure you may possibly be punished, as it were." They are nauseated with such putrid parlance. They want a message that has a straight edge on it, that cuts like a sword, that has the tone of certainty, that comes from conviction and carries conviction.

By the same reasoning men do not believe in the sincerity of the man who makes or sees no difference in the teaching and practice of various bodies of Christians. If it's

called potatoes they want it to taste like potatoes. If it's beans, they want it to taste like beans. We do not cease to respect others because they differ from us, but because they do not grip anything with a positive conviction. The world is never impressed by half-faith and is not won by doubts and compromises. There is no heresy worse than having no convictions of truth and yielding to the flattery of false friends or the fear of opposition. It is still true that "yielding is sin." The world will be saved from sin and error by men who believe the truth, who know what they believe and are not afraid to tell it.

THE CLINTON COMMENCEMENTS.

There was never such interest shown in the commencements as this year. The announcement of the completion of the endowment campaign brought joy and a throng of visitors. The program was rich and full. Prof. Aven will tell of the Tuesday's program, and some of the other exercises have been spoken of before.

The commencement of Hillman College was on Monday night. This was as usual the "beauty spot" of the week. When you get a platform full of girl graduates in white array and faces illumined by the lamp of learning that has been kindled in their spirits, eyes alight with expectation of "diplomatic" achievement, there is nothing left to be desired to make the scene complete. These young ladies were like Paul, "in nothing behind the chiefest," and their friends showed how much they thought of them by giving a great audience and making the rostrum a flower garden. The oration was by Dr. R. S. Gavin on building a home, which he made five stories high and complete in furnishing and adornment. It was a great occasion for this oldest of our female colleges.

The closing exercises of Mississippi College were on Wednesday morning, at which time thirty-nine young men received their diplomas with the degree of B. A. and B. S. This was the largest number ever graduated in one year with one exception, and the largest number ever graduating with distinction. There were three who graduated with special distinction indicating a very high average of scholarship. It was a splendid sight to see these fine young men march in and take their places on the rostrum. President Provine introduced Dr. Charles Hillman Brough as the speaker of the occasion. He is exceedingly happy for a baccalaureate address and was particularly so back at his own alma mater and his boyhood home. His humor and eloquence charmed the audience and stirred their patriotism. His theme was "The Challenge of the Twentieth Century." Dr. Brough is a candidate for governor of Arkansas, in whose State University he has been teaching for eight years; and if those Arkansians know what is good for them they will put him in the gubernatorial chair. The commencements at Clinton closed in flowers from the horticulturalist and the rhetorician.

THE ENDOWMENT OF MISSISSIPPI COLLEGE.

Speech of J. D. Franks at Alumni Banquet.

The endowment of Mississippi College is to me a most sacred thing, and must be to us all. Sacred, because of the sacred gifts and sacrifices that have been made in its behalf. There is more real sacrifice represented in the endowment of Mississippi College than in anything the Baptists of Mississippi have ever done. Much of it is blood money. Again it is sacred because of the sacred hopes entertained by the givers in the sacred cause it proposes to support and perpetuate—that of Christian education.

I have been asked many times by brethren in Mississippi, "Why should a few of us Baptists be called upon to build up and endow a great college when our State maintains colleges for our children and forces all of her citizens alike to bear equitably their share of the burden? Are these schools not good enough?" My answer to these brethren has been, and frequently in two words, "Christian education," with the emphasis on the term Christian. I have no word of criticism to offer against our State institutions. They are doing a great work as great as could be expected under their limitations. As citizens of Mississippi we should be glad that our State is interested enough in the development of her citizenship to maintain such institutions. But if Mississippi College hasn't something more and something better to offer than a State institution she has no excuse for her existence. Her existence and the great expense of her maintenance can be justified only in the Christian element of her work. To be sure, she aims at some things in common with our State schools. She aims at scholarship—not scholarship for scholarship's sake, but scholarship for Christ's sake. The courses of her instruction are pervaded by and envired in a Christian atmosphere. She seeks a healthy athletic sentiment, not for athletic's sake but for the body's sake. Our bodies are His. Her greatest athletic achievement is not in the athletic laurels she wins from other schools, but in the preservation and conservation of the health and vitality of her own sons. In a word, the aim of Mississippi College is to turn out all round, symmetrically developed men—men with sound bodies, strong minds and virtuous hearts. To accomplish this aim the supreme emphasis is ever placed on the Christian element. All other departments and all other phases of her life work subservient to this aim. In this endowment the Baptists of Mississippi have given their money toward the accomplishment of this aim. They have given their money and made their sacrifices for Christian education as they interpret it. It would be a most egregious crime against the unsuspecting faith of a loyal, a God-fearing and a great people for this fund ever to be subverted into the support of any other kind of education. In fact, it would be a most unpardonable offense for this fund ever to be used in the support of anything unbaptistic or anything that the Baptists of Mississippi as a people do not subscribe to.

The safety of this endowment fund lies in the nearness in which the management of Mississippi College is kept to the Baptists, her owners. I thank God that our board of trustees is not a self-perpetuating body. The history of Christian schools with such boards seems to be that they eventually become secularized, finally drift away from their denominational moorings, ultimately become non-sectarian and post-ultimately even anti-Christian. As long as Mississippi College is under the management of a board of twenty-seven representative men elected by the Baptists of the State—and may the election of this board ever be the most democratic possible—her policies will be safe and her work sound. She will be as orthodox as Mississippi Baptists are.

If I should propose a toast to the endowment of Mississippi College I would put it in the form of a prayer that as long as "the stars their nightly vigils keep" over this sacred campus, as long as the sun sends forth his rays of light and warmth, may the endowment of Mississippi College, under the ever-watchful eyes of the Baptists of Mississippi, support that kind of education that will both enlighten the mind with Christian faith and intelligence and warm and inspire the heart with Christian zeal and courage.

Friends of Mississippi College. I could not think of the endowment of Mississippi College without thinking of the man who has so successfully generated the campaign that has made the endowment possible. Some one today referred to the raising of the \$200,000 as a miracle. It is a miracle—one which God has wrought through the faith of His servant, our peerless secretary, W. A. McComb. His name will ever be given a most honored place in the annals of the sacred history of our alma mater. No one has appreciated better than I, possibly, the tremendous task he undertook, and how heavily it weighed upon his heart. In raising this fund he has experienced almost every feeling that the human breast is heir to—exuberant joy, sorrow, glad surprise, bitter disappointments, buoyant hope, depressing discouragement, almost despair, pride, humility, sometimes humiliation, love, hatred, reclaiming pity, loathing disgust, tender sympathy, militant antipathy, sober, solemn seriousness, side-splitting ridiculousness, good humor, anger, and often with the awful limitation of having to "sin not," defeat, victory—a victory for which, if it had been in the field of battle, a Napoleon would have been honored. It is a victory that God has wrought through the faith, the wisdom, the perseverance, the indefatigable energy and the love of His own chosen servant, Dr. W. A. McComb. I feel honored to have been associated in a small way with a man whom God has so signally honored. God bless the endowment of Mississippi College and Dr. McComb.

There were 1,930 delegates in attendance at the Nashville Convention, far the largest in its history.

The new mission study book by the Home Mission Board has been received and a review of it will appear next week.

The executive committee of the laymen's movement in the Southern Baptist Convention has its headquarters now in Chattanooga instead of Baltimore.

Prof. P. I. Lipsey, Jr., who taught in the Academy at Mississippi College last year, will have the chair of English in Clarke College next session.

The trustees of Wake Forest College, (North Carolina) have decided that ministerial students must give a note for their tuition which becomes void when they have given five years to preaching, or should they not live five years.

Dr. Lansing Burrows said in his speech at the recent convention, "The weakest place in our denominational life is that occasioned by our lack of making adequate provision of the supplying the masses of the people with the right kind of religious literature."

We are indebted to Brother Zeno Wall for a chart which he has made tabulating information from the associations as to the churches not contributing to the various departments of the work and other items which will guide the efforts of all interested in enlistment.

The trustees of Mississippi College conferred on W. A. McComb the degree of D. D., an honor worthily bestowed. The same degree was conferred on N. M. McCall, missionary in Havana and the degree of LL. D., on J. N. Powers, the new chancellor of the University.

Brother R. H. Russell, who finishes his course at the seminary June first, enters the pastorate immediately at Waynesboro, Buckatunna and Clara. They have a new home for the pastor at Waynesboro. We are glad to have him and his noble wife back in Mississippi and in a field for good work.

The daily papers of Atlanta said that the Shriners spent \$3,000,000 on their recent pleasure trip. Last year Southern Baptists gave about \$1,000,000 for home and foreign missions. There was an old man of the first Christian century who said something about "lovers of pleasure, more than lovers of God."

Dr. J. T. Christian, pastor of the First church, Hattiesburg, delivered the baccalaureate address for the Brandon high school last week. He is an apt and ready speaker. We know it because he performed the same service for Mississippi Woman's College in the early part of the week with about twenty minutes' notice. He reports that the First church will probably break ground for their Sunday School annex during the present week. The money for this came painlessly, he says.

THE FIELD GLASS

SOME INTERESTING FIGURES.

From the reports of the Foreign, Home and Sunday School Boards, I gather the following figures which are not only interesting but stimulating.

Home Missions.

Cash receipts for general fund,
1912-1913 \$369,592.38
Cash receipts for general fund,
1913-1914 397,849.29

Gain 28,256.91
Cash receipts church bldg. fund,
year 1912-1913 694.69
Cash receipts church bldg. fund,
1913-1914 10,471.21

Gain 9,776.52
Total gain for Home Missions \$ 38,033.43

Foreign Missions.

Cash receipts for general fund,
1912-1913 \$543,466.29
Cash receipts for general fund,
1913-1914 587,458.97

Gain 44,012.68
Cash receipts for Judson Centennial fund, 1912-1913 37,379.81
Cash receipts for Judson Centennial fund, 1913-1914 102,443.69

Gain 65,063.88
Total gain for Foreign Missions 109,076.56

Sunday School Board.

Cash receipts for year 1912-1913 340,779.98
Cash receipts for year 1913-1914 374,234.90

Gain 33,454.92

Summary.

Total gain for Home Missions 38,033.43
Total gain for Foreign Missions 109,076.56
Total gain for S. Board 33,454.92

Three Boards \$180,564.91

While Southern Baptists are able to do much more than these records show, it is evident that we are advancing and we should be encouraged. If we continue to stress the necessity for more intelligence and for Scriptural business methods, the next few years will reveal surprising gains. Enrollment is the need of the hour, especially the enlistment of men.

I add some other figures that are likewise encouraging:

Home Mission Board.

Baptisms for 1912-1913 26,935
Baptisms for 1913-1914 30,861

Gain 3,926
Additions to churches, 1912-1913 49,039
Additions to churches, 1913-1914 56,747

Gain 7,708

Foreign Mission Board.

Baptisms for year 1912-1913 4,532

Baptisms for year 1913-1914 5,252

Gain 720

Students in Mission Schools, 1912-1913 7,481

Students in Mission Schools, 1913-1914 9,376

Gain 1,895

Patients treated, 1912-1913 65,338

Patients treated, 1913-1914 74,829

Gain 9,496

These gains are recorded despite the fact that the work has been virtually paralyzed in Mexico because of war.

In view of these substantial gains a thanksgiving service in Nashville would have been most fitting.

If we press all our causes from the first of the year, more gratifying gains will be made the coming year.

J. T. HENDERSON.

Bristol, Va.

CHRISTIANS ROUGHLY HANDLED IN CHINA.

I append a clipping that shows very clearly two things: First, that the Chinese find strength in the Lord and that the gospel has the same power in their lives that it has in many others for they are willing to lay down their lives for His sake. Second, it shows very clearly that China is not yet Christianized although the idea seems to be spread abroad in some quarters that all of China is for Christ since the republican form of government was adopted. On every hand we see very visible signs of a backward march toward old forms and customs. This makes it all the more important that China receive the gospel now, for in the reaction our battles will be hard fought if we are not prepared in advance.

From the "China Press."

Chinkiang, April 6. — At Le Li Tien, a small town not far from here a local official thought that the troubles that the people had suffered from various causes were all due to their forsaking their idols and failing to worship their ancestors. He ordered all the idols to be properly worshipped and that the ancestors should not be neglected.

There are about twenty members of the Baptist church at that place and they ignored the request. As a result of their failure idols were placed in their yards and tablets were hung on their walls.

When the Christians persisted in refusing to worship according to the ancient custom they were roughly handled. All the men who were Christians were taken out Tuesday night, bound with ropes and led through the streets. Some of them fell down and were dragged for a considerable distance and suffered painful hurts.

The Chinese pastor, about six miles away,

heard of the trouble and went over to help. He arrived about one a. m., and the people were ready for him. They threw most everything that they could get their hands on at him. His head was severely cut by a brick. Six Su Gai went over to see what they could do and were likewise handled.

The official at Djin Yung was notified and he arrested the local official and sent him up to Nanking for trial. Fortunately during the trouble a severe thunder storm came up and quieted down things. The official has forbidden any more people being baptized.

Your missionary in China,

GEO. W. LEAVELL.

Wuchow, China, April 21, 1914.

REPORT OF THE COMMITTEE ON THE JUDSON CENTENNIAL AT SOUTHERN BAPTIST CONVENTION.

It is an extremely happy circumstance that this session of the Southern Baptist Convention is coincident with the centennial of the formation of the first convention of American Baptists for foreign missions.

At the Crossroads.

Thrilling was Judson's message from far-away Asia, upon his conversion to Baptist views, "Should there be formed a Baptist society for the support of a man in these parts, I should be ready to consider myself their missionary." Magnificently did our fathers rise to the occasion. What a great moment was that in the history of the kingdom of God! And what greatness of vision was theirs to see it and what greatness of character to meet it!

How is it with us? "Again the world stands at the crossroads of history. A missionary prophet has told us that this is a decisive hour for Christian missions. Is it not also a decisive hour for our Baptist Christianity? Surely to no generation of men since time began has there come such a challenge. We are being put to the test, and the verdict of a just God upon us will shortly be rendered. Our superior opportunities shall but condemn us before Him if we fail to use them.

Of a certain English queen her biographer says, "She lived at a great moment in the history of England, but she had no greatness of character with which to meet it." This is our peril. We are a great people, and we live at a great moment in the history of the ongoing kingdom of God. Have we the greatness of spiritual vision and of Christian character which this hour demands?

It has been truly said that the genius of our Baptist denomination peculiarly qualifies us for leadership in this strategic hour. Shall we be found wanting, or found worthy? We rejoice with joy unspeakable over the indications that we shall not be found wanting.

Raising Our Ebenezer.

The progress made thus far is one to fill every loyal Baptist soul with a sense of glory. During the two years of the Judson Centennial campaign we have secured in cash and pledges \$602,674.91, that is, nearly one-half of the whole sum set before us.

Much of the first year having been consumed in needful preparation, the most of this amount was provided during the year just closed.

Such a signal victory should call forth grateful recognition of the shining and resplendent leadership of Dr. T. B. Ray, of the masterly and heroic services of the field representatives, and of the sacrificial gifts of those who have already contributed to the fund. Above all it should bring us with moistened eyes and beating hearts to fall before our God in humble adoration and fervent praise.

"Thus far the Lord hath led us on," and what has been already attained should put a new note in our songs, a tone and an accent in our prayers we have not known before a new militancy in our faith, and the blare of trumpets and the rear of Niagara in our sermons.

It is a matter for special congratulation and thanksgiving that the fears of some that the centennial effort would cripple the current funds of the board have been dissipated by the fact that the receipts of the board for the past fiscal year were greater by far than for the year previous, and this notwithstanding considerable financial depression and many unusually adverse circumstances.

Some Reaffirmations.

At this momentous hour in the very thick of the fight we desire to make some reaffirmations.

First, we reaffirm our faith in the general plan and purpose of the Judson Centennial movement. It is not only the largest endeavor which the Southern Baptist Convention ever put before themselves, but it will have the most far-reaching effects.

To the missionaries it will mean mighty reinforcement. It has been heart-breaking that our board has been compelled to deny to our brave soldiers at the front the equipment they need to make their lonely lives count for the most in the dark places we have sent them to light up. Henceforth they will not be as hampered in their work. They will be in better position to meet the cry of great opportunities that come to them from every angle.

To the current funds of the board it will mean an immense relief. If we raise the entire amount, it will release from the annual budget about \$50,000 which is now being paid out for rentals. Out of this annual saving we can send a considerable number of new missionaries to man the enlarged work.

To the denomination the successful issue of the Judson Centennial campaign will have all the meaning of a new beginning. It will save us from one-sidedness and narrowness and will strengthen the bonds of unity and fellowship. It will launch us into a new era, and project us into the life of the world. It will heighten the accent on stewardship and fortify us to an untellable degree in the deliverance of our worldwide message.

Second. We reaffirm with redoubled emphasis our faith in the wisdom of devoting two-thirds of the fund to the equipment and enlargement of our educational institutions on foreign fields. Evangelism is fundamen-

tal and must always be fundamental. Concerning the eternal primacy of evangelism there is no question in this convention. But we need to remember that evangelism is the mother of education. The former always begets a sense of need of the latter, as soon as it has time to produce its legitimate fruit.

There can be no antagonism, therefore, between evangelism and education, and the man is always unwise who seeks to array one against the other. Especially is he unwise and untrue to his heritage if he happen to be a Baptist, for our whole conception of Christianity pre-supposes intelligence. "Our witness to truth cannot survive in power if the lamp of learning grows dim among us."

A Baptist ignoramus is a dangerous factor in any community, at home or abroad. If we need Christian schools here, we need them in China and Africa and the uttermost parts of the earth.

Moreover, the tremendous usefulness of the native worker is becoming more significant every day. Our great objective must be the preparation of native Christians to present Christ to their fellow-countrymen. Arithmetic says it, psychology emphasizes it and the times demand it. In most of the Oriental countries education has gone further than we have realized. The intellectual level has risen. An ignorant ministry is no more effective in China or Japan than it is in an intelligent American community. We have come to see that the most serious need of our work abroad is the adequate preparation of a native evangelistic leadership. And like the sound of a great amen to our contention as to the place of education in the religious transformation of a people comes the testimony of the great body of our most trusted missionaries.

Third. We reaffirm our hope expressed in the report presented at Oklahoma City in 1912 that the entire effort will be brought to a successful issue by the time of the meeting of the convention in 1915. We have made no provision for defeat. But we cherish no illusions, and we are aware that victory can be won only through the vivid faith and eager co-operation of all the estates of our Baptist hosts.

"O God," cried Henry Martyn, "make me an uncommon Christian." We need to get out of the commonplace, especially out of our commonplace giving. We need to live on higher levels. We need to cultivate the larger vision. We need to be thrilled with the ampler objective. We need an energetic Christianity, which, like an athlete, girds itself for the race set before it; an energetic Christianity that endures hardness as a good soldier of Jesus Christ; an energetic Christianity that is willing to fling away all that it possesses, and itself, too, for the advancement of the kingdom of God, and we count all other triumphs as tinsel and sham.

For such a day of uprising of God's hosts many of us have longed and prayed and hoped. Shall the vision be realized? We believe it shall, and that the nations will feel the trembling of the globe as we advance to crown Christ Lord of all.

And now especially should every Baptist soldier of the cross double his diligence as he sees signs that the battle is being won. It is near the close of the fight that fear flies away and deeds of heroic valor are done. It is then that Henry of Navarre cries, "Once more to the breach, dear friends, once more." It is then that Paul says, "Now it is high time to awake out of sleep, for now is our salvation nearer than when we first believed."

The supreme and crucial hour is come. It is time to put on the armor of light. It is time to thrust in the sickle with strength and reap with song. It is time to abandon all that is petty and paltry and provincial in our thinking, and to commit ourselves without reserve to the accomplishment of Christ's imperial purpose for the world. It is time to raise the battle song of long ago with a shout that will echo back from the Rocky mountains to the Atlantic coast: "In the name of our God we will set up our banners."

"Fling out the Banner, let it float
Skyward and seaward, high and wide;
The sun that lights its shining fields,
The cross on which the Savior died."

THE PRESENT SOCIAL ORDER IN CONFLICT WITH THE IDEALS OF THE CHURCH.

Dr. James R. Howerton, of Washington and Lee University.

The ideals of the church are the ideals of her members, or at least the ruling class of them. There is no form of privilege or exhortation which has not at one time or another had the sanction of the church. Even today some of those economic and political doctrines which most obstruct social progress are supposed to rest on that sanction. The church has always been one of the most conservative forces in history, and has not only defended her own forms, but has lent her aid in resisting attacks on existing political and economic institutions and stood for established order.

Yet paradoxical as it may sound, out of the church itself has come the most progressive, radical and revolutionary forces in history, forces which have not only reformed the political and economic institutions, but her own forms and creeds.

Economics, politics and all modern life must be reinterpreted under the terms of ethics and religion to make them contributory to the social welfare. The social organism must be leavened with the same principles which constitute individual character until it becomes the kingdom of heaven.

We wish we could follow the old Roman proverb, "Nil nisi bonum de mortuis," but the public good requires the truth to be said even when it is unpleasant. The death of the chief of police in Jackson puts upon the commission the necessity of selecting his successor. Let us hope that he may be a man who will destroy whiskey and not be destroyed by it.

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lacky, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I Cor. 3:16.

If there is an echo from the W. M. U. convention in Nashville, let it ring loud enough to reach the W. M. U. in Mississippi.

JUBILATE, FIRST CHURCH, McCOMB.

Dear Editor:

It has been sometime since you had a line from Bogue Chitto Association and for fear you may think we are "at ease in Zion," I want to say that most of our societies are up and doing.

One of the most enjoyable Jubilate meetings it has been my pleasure to attend was with the W. M. U. of the First church, McComb. Their program was splendidly carried out and the spirit of praise and thanksgiving seemed to fill the hearts of the immense congregation. It was undoubtedly manifest in each member of the program. Too much praise cannot be given to the very capable, consecrated president, Mrs. J. W. Felder, for the success of the Jubilate meeting whose influence will be felt throughout our association. As superintendent of the Bogue Chitto Association, I want to thank each member of the W. M. U. of the First church, McComb, for this good meeting. Blessings on them all.

MRS. L. BUNYARD,
Supt. Bogue Chitto Association.

FROM THE SECRETARY'S OFFICE.

The great convention at Nashville is a thing of the past. It is good to be there, but it is better to be busy and hard at work in our own part of the vineyard, and among our own dear women.

Since returning we have divided our amounts to be raised for a coming year for home, State and foreign missions, for Bible fund and training school among our societies, sending a card to each society in the State. Beloved, when you receive this card and the letter with it, trust you will give to each your careful and prayerful attention. Then let us hear from you as soon as practicable.

Among the fine suggestions made at the

corresponding secretaries' counsel was one by our Miss Heck, that we considered well worth while. It was that we have W. M. U. work taught in the encampments. To this end it has been arranged that a class will be held one hour daily in both the Blue Mountain and the Hattiesburg encampment for the purpose of getting more thoroughly acquainted with our history as well as our policies.

Sisters, you who are considering a summer outing, why not plan to attend one of the encampments, and among the many fine things that will be given, get a larger knowledge of our own work also. We shall look for a great gathering of our W. M. U. members at both encampments.

The Mississippi exhibit at Nashville, which had been prepared by Mrs. Aven, attracted much attention, not only for what we had to show, but for the magnolia blooms which surrounded it. The flowers soon withered, of course, but the leaves kept their freshness, and to those who had never seen our State flower, they brought pleasure. Mrs. Nimmo kept some of the blooms in water, hoping to get them to Baltimore before they faded. Our superintendent of Gulf Coast Association, Mrs. J. H. Matthews, kindly sent this basket of magnolias. Thanks to her thoughtfulness.

Two objects in our exhibit claim special mention. One was a lovely, dainty quilt, sent by Mrs. E. T. Sykes, of the Armstrong society at Columbus. A card attached told how since 1832 the society had in this way made mission money. The quilt was a gift from Mrs. Sykes who always remembers and understands, to Mrs. Nimmo, our faithful co-worker in Baltimore. The other exhibit was a cook book, telling "How We Cook in Columbus," and sent by the same loving heart, and intended for Miss Fannie Taylor, of the Tampa mission, who is assisted by the ladies of the Columbus societies. This note is not an advertisement by any means, but sisters over the State who love the culinary art would do well to send for a copy of that splendid little book.

TO THE LEADERS OF THE W. M. U. AND Y. W. A.

My dear friends:

Now that the long days of summer have come, how about having a mission study class among the ladies and girls of your church? Many societies throughout the State have had such classes during the winter, but to those who have not, won't you make an earnest effort to organize a class now?

In The Baptist Record of December 18, 1913, on page 10 is an able article on this subject. Get it and read it, but if you can't find that article, write to me and I will be glad to give you all the help I can, as to suggestions and manner of organizing and conducting such classes.

You can make of such classes really very delightful gatherings. For instance, you can meet from house to house, ask the ladies to bring their sewing (preferably for some

needy person, or garments for our orphanage) and gather on the porch or under a shady tree. Call it a "Porch Club." The meetings to be either soon after breakfast or late afternoon, which ever is best adapted to local conditions.

And while I am writing to you, there is another request I have to make. Will each society that has had a mission study class since our last State Convention please write and tell me about it, your success, etc.

I am anxious to get a complete list. Write to me at University, Miss., Box 52.

Sincerely yours,

MRS. CHRISTOPHER LONGEST.

The study of the Bible without having God's love in the heart will bring no benefit; and certainly it is impossible to teach it without His love. Jesus said, "Ye search the Scriptures, and they are they which testify of me. And ye will not come unto me that ye may have life. But I know you that ye have not the love of God in you." It is as impossible for a blind man to understand about colors or to describe them as for a person who has not the love of God to teach others His word. If you wish to know its meaning and beauty and power and to make it known to others, ask Him that "the love of God may be shed abroad in your heart by the Holy Spirit."

J. T. Henderson has severed his connection with Intermont College and gives his whole time as secretary of the Southern Baptist laymen's work.

Don't forget to let all new converts know that they may have The Baptist Record for one year for one dollar, if it is not already going to their home.

There were two objects of Jesus' miracles—one to relieve physical suffering, but the more important was to produce and increase faith. When the latter was not done He was disappointed. After feeding the five thousand, He was pained that it produced no genuine faith and rebuked them by saying, "This is the work of God that ye believe on Him whom He hath sent;" and again, "Ye have seen me and believe not." On the contrary, how joy must have filled His heart when it was said, "This beginning of signs did Jesus and manifested His glory, and His disciples believed on Him." The whole revelation of God in every form has for its purpose to produce faith.

The Southern W. M. U. has a membership of probably near quarter of a million and their contribution to benevolence last year was \$310,749.54, most of which went to home and foreign missions. The cost of all their work in expenses at the headquarters in Baltimore is less than four per cent of the total collected.

The Woman's Missionary Union has already paid in to the centennial fund and the church building fund \$54,119.58 and has probably subscribed twice as much more.

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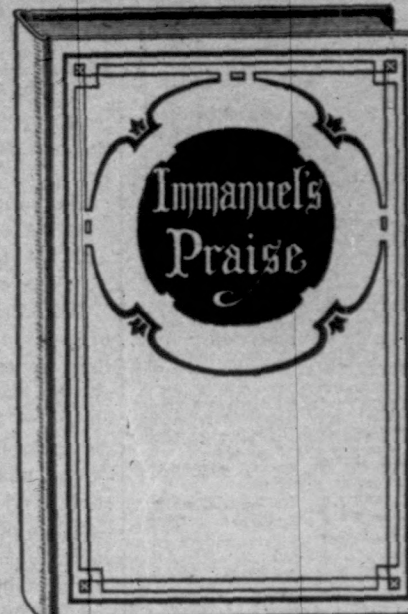
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SOUTHSIDE CHURCH, MERIDIAN.

We began our meeting at Southside, Meridian, on May 20, with the pastor preaching by request of the church. The meeting was great, for the folks "had a mind to work." They stood by the meeting nobly with their prayers and presence.

We had eighteen additions, sixteen of whom were for baptism, and the most gratifying feature is the number of baptized fathers and mothers, some of whom had grown children. The Lord was gracious and to Him be the glory. This makes a total of seventy-six additions to the church since we came here, last August.

J. J. MAYFIELD.

TRANSMISSION OF BUBONIC
PLAGUE BY FLEAS.

The importance of the flea in the transmission of bubonic plague is now generally recognized. The Commission for the investigation of the

Plague in India indicated as a result of its work during 1906 and 1907 that transmission of plague from one animal to another could readily be brought about by fleas; and that only in the presence of fleas did an epizootic among rats or guinea pigs ensue. Close contact with infected animals, including the devouring of infected carcasses, was occasionally followed by a case of plague, but no spread of the disease occurred. Animals allowed to remain in animal-houses in which plague had occurred and in plague-infected native quarters became infected; but no infection resulted, according to the Journal of the American Medical Association, if the simplest measures were taken to prevent the access of fleas.

STOPS TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

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The Regular 4-pedal Improved GRUNEWALD valued at \$400.00, is sold by the old and reliable L. Grunewald Company for \$350.00, on the easy installment plan, payable \$25.00 down and \$6.00 monthly. This Grunewald 4-pedal Piano is the very best Piano for the money. It is made with every modern improvement adapted to the severe damp climates and will stand twice as long in time as pianos costing double the price.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE FRIEND OF SINNERS.

Lesson XI. June 14, 1914.

Luke 18:9-14 and 19:1-10.

Motto Text: "I came not to call the righteous, but sinners."—Mark 2:17.

Outline:

1. A catalogue of virtues.
2. A prayer of petition.
3. A chief publican saved.

Introductory: The parable of the unjust judge immediately precedes that of the Pharisee and Publican, and between that parable and the incident of Zaccheus, several events are given in Luke's gospel. These are Jesus' blessing the children, His instructions to the rich young ruler, His prophetic utterances about His death and resurrection, and the healing of a blind man.

1. The parable of the Pharisee and the Publican and the real occurrence of Zaccheus' meeting with Jesus are combined in this lesson to teach His love of the lost, and their approach to Him through humility and confession of sin. The parable was spoken, we are told, to those who considered their lives righteous, "conformed to the will of God," and so entitled by their own works to His favor. They not only trusted in their own righteousness, which one of their own prophets (Is. 64:6) had told them was as filthy rags, but they "set at naught" others. We are not told to what class these belonged, but the cherishing of such beliefs would in itself constitute a Pharisee. Two men, a Pharisee and a Publican, went up into the temple to pray, as was customary for all at stated hours of the day. They were alike in that they both accepted the call to prayer but their motives and purposes were far different. The Pharisee took his stand apart from others, and offered thanks to God for his own excellences, and first of all that he is not like other men (whom he sees as extortioners, unjust, impure), or even as the despised wretch in the distance. The law calls for one great fast each year, the day of atonement, but he fasts twice in each week and gives tithes of all he acquires. (Read Matt. 23:7 and 9:11-13, and 23:14, 23, 25, for a different view of the Pharisees.) This so-called prayer contains no petition, no sorrow for sin or request for forgiveness, nothing but a haughty declaration of his own superiority to others. What blessing did it ask for and what could it obtain?

2. The Publican, standing afar off, belongs to a class of sinners and is conscious of personal sin. His humility will not suffer him to lift his eyes to heaven, but in shame and sorrow he beats his breast and utters

the cry of his heart, "God be merciful to me, the sinner!" He has no righteousness, and he pleads for mercy to the only one that can forgive the sin that oppresses him. Humility, confession, repentance, appeal for help are all included in this brief sentence. Jesus declared that he returned to his home justified, made righteous, rather than the other who gloried in his own righteousness, for "the way to exaltation in grace is by humility." He who thinks too highly of his own virtues shall be taught their nothingness, and he who feels himself entitled only to mercy shall receive it.

3. Passing on his way from Perea to Jerusalem, Jesus entered and went through Jericho, a city six miles west of the Jordan, and fifteen miles east of Jerusalem, celebrated for its production of a rich balsam and other commercial products. Here lived Zaccheus, a chief publican, who had charge of other tax-gatherers whom the city's wealth supported, and had grown rich through the exercise of his business. This man was desirous of seeing Jesus, probably he had heard of his attitude to sinners and of his gracious, loving teaching. The usual multitudes were in attendance upon the great Teacher, and Zaccheus, himself a small man, was unable to see him for the press. Undiscouraged, he ran ahead and climbed into the low, wide-spreading branches of a fig-mulberry that grew by the way. Jesus, passing, looks up into the eager face peering down. Perhaps he has heard the unkind comments of the crowd upon this publican; certainly he knows the reputation to which the manner of life of publicans entitles them, but he came not to call the righteous but sinners to repentance. He calls him to come down in haste, for He will be Zaccheus' guest today. We can picture that hasty but joyous welcome to the best the home contained, but the multitude made complaint that the Master was setting aside their traditions to be a guest with a man who was a sinner. Zaccheus has been close to Jesus, has felt the power of a sinless life, and now his desire is to turn away from sin. Listen to his statement: "The half of my goods from this time I give to the poor, and if I have defrauded any man, I restore him four-fold." He far exceeds Mosaic requirement, for the law asks only for the restoration of one and one-fifth of property wrongfully taken (Numbers 5:6, 7), and Jesus recognizes this indication of a total change in the man. This day, he says, is salvation come to this house, and this man, a Jew by descent is a son of Abraham by faith and practice. For it is the purpose of the

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Son of Man to find and rescue the sheep that are lost.

Suggested Scriptures: Is. 1:15 and Job 22:29; James 4:6; I Peter 5:5-6; Luke 18:22; Rom. 4:12-16; Gal. 3:7; Rom. 2:28-29.

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We are mailing free our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

THE SOCIAL MISSION OF THE CHURCH TO CITY LIFE.

Rabbi Emanuel Sternheim, Greenville, Miss.

True religion insists on human service, and this is the end toward which the development of religion in the present age is being directed. One of the signs of the times is a new consciousness of others' needs. All men feel and agree that there are rights that have not been recognized, and duties that have not been performed. The desire to determine the relation of the individual to the community and of the community to the individual is well-nigh universal.

Busy with our trade, and surrounded with the things of wealth, we, like Jacob, have been met by the angel of our forgotten brother. It is the strength of this angel, in the concerted effort to find what we must do for others, that shall make us princes of God and able to remember that the rich and poor meet together, the Lord is maker of them all.

The first duty of the church to the city is to enter into the work of the municipal government. The minister is a citizen and a man before he is a parson. The minister is not to sit on the municipal board; but it is essential to righteous city government that the united voices of the churches of the city shall speak through their personnel the demand for a godly and a God-fearing administration.

A second duty which the church owes the city is that she shall alleviate and overcome the grossly utilitarian and materialistic quality of its educational system.

A last mission of the church to the city may be found in its function to stand for every effort to beautify, cleanse and keep healthful the community life.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climate, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally harmless and fragrant. 50c at druggists or by mail from Shuprine Co., Savannah, Ga.

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We cannot serve God and Mammon, but we can serve God with Mammon.—Speer.

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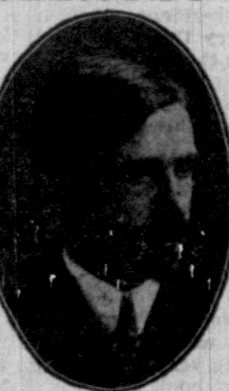
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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

AN EXPENSIVE PERSON.

By Oneta Grayson.

The little city of Westbrook lay quiet under a thick blanket of snow. The wind had ceased blowing but the snow flakes continued to fall.

Perhaps it was the stillness and beauty of the surrounding that caused Stella Colwell to think and say aloud, "Such a beautiful world, but full of sadness and disappointments, especially for me."

As she seated herself near the window of her room with these thoughts in her mind, her heart grew harder and she continued, "It is very strange to me that mamma doesn't have my party dress ready, for I asked her as nice as could be to have it ready for Ruth's party tonight. If money is so scarce she could have left off buying those rugs and curtains for her room and had my dress ready. I wish I had decided to stay at college and not come home for the holidays." Before she could say any more a faint knock was heard at the door. "Come in," she said, angrily.

Helen Wyatt came in and exclaimed breathlessly, "Oh Stella, I ran over to tell you the sad news of Mrs. Almond's death. She was helping Ruth decorate the house for our party tonight, was carrying a piece of holly in the house and slipped on the frozen door steps, falling to the pavement below. They said her skull is fractured and her back is broken; any way death was almost instantaneous. Poor Ruth is heartbroken; let's go over and comfort her all we can."

Silently, the two girls found their way over ice and snow to the Almond cottage. Ruth met them at the door with deep sorrow and a story written on her face, an expression that Stella will never forget. "Oh, girls," she cried, "my trouble seems more than I can bear. How can I live without mamma? She is dying to satisfy my foolish wishes. Oh, girls, girls," she repeated again and again. "I am so thoroughly thankful that my last words to her were kind and gentle. I am glad that she has always spoken kind to me."

The scene was too pathetic for Stella's hard heart and she looked upon the still, white face of Ruth's mother, she realized that she was herself in need of comfort. She stole from the crowd whispering, "I must find mamma at once." She reached home quickly, but mamma could not be found. Seeing a note upon the table in the hall, she picked it up and read hurriedly. "Stella, I am up town trying to get your dress made; will be home at the earliest moment possible. Your mamma."

"What a wretched state I am in," she cried. "Poor mamma's burdened with the cruel words I've spoken—all about one little dress."

Softly the door flew open, and her

mamma came in almost covered with snow, but with a look of satisfaction that comes only to those who have done their best, and carefully she held a small bundle under her wrap—the priceless evening dress.

Passionately Stella threw her arms around her mother's neck, asked her forgiveness and together they knelt and thanked God for the great lessons we are to learn by the trials and sorrows of this life.

DR. MULLIN'S WORK.

The news comes that two theological institutions in the East have been trying to secure the services of Dr. E. Y. Mullins, the president of the Southern Theological Seminary in this city.

It is not a disagreeable thing to know that other cities are attracted by the reputation of men working in the local field if they do not get them away from us, and it is, indeed, a matter of public importance that

In Royal Service

Missionary Work of Southern Baptist Women

By Miss Fannie E. S. Heck



Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Miss Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an easy, flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilee year, this will be the leading text-book used by the women.

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The Baptist Record
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AMERICAN BAPTIST PUBLICATION SOCIETY,
JESSE SPEIGHT, Manager
514 N. Grand Avenue, ST. LOUIS, MO.

Dr. Mullins has decided to remain in Louisville.

The Evening Post has more than once referred to the ever-widening influence of the Baptist Theological Seminary. It is one of the oldest institutions of learning we have, and it is one of the most celebrated in the United States. It is, we believe, the largest theological seminary in the matter of attendance in the country, and it is, moreover, one of the best in any country.

Dr. Mullins came to the presidency of the seminary as the successor of a long line of distinguished men. There are still men and women in Louisville who remember John A. Broadus in the prime of his ripe scholarship and powers of pulpit oratory. Dr. Boyce and Dr. Manly, and last of all, Dr. Whittitt, exercised an influence over the ministry of this powerful denomination that can with difficulty be overestimated, and it is no exaggeration to say that the present president of the Baptist Theological Seminary has sustained the great reputation of those noted scholars and divines.

The work of Dr. Mullins in the Baptist Seminary is attested not only by these offers from other institutions of learning, but also by his influence with young men who are graduated year by year to go into the pastorate and his hold upon the whole Baptist church. By the citizens of Louisville, Dr. Mullins is held in esteem because of the strength of his intellect, his marked forensic powers, the charm of his personality, the transparent clearness of his character and his unflagging inter-

est in the affairs of the community in which he resides.

It would be bad day for the Seminary and a bad one for Louisville should Dr. Mullins seek other fields of activity, and it is cause for public congratulations that he will remain here.—Louisville Evening Post.

LEAKSVILLE.

Enclosed find list of names of twenty subscribers to your valuable paper. I had a letter from a man who subscribes for The Record, his name's C. F. Newsome, Darling, Miss., and he says, "The Record is a great paper. I read mine and give it to Mrs. Scott and she gives it to Mrs. Barton." Now, Brother Editor, can you beat that for a paper story?

Wife and I are just back from our trip to Convention at Nashville, and I believe wife has almost become satisfied as wife of a Baptist preacher.

The trip was great, but the best was the home coming to the best people in Mississippi, and that means the best anywhere.

God bless you,

Your brother,

TOM TOMLINSON.

THROW AWAY YOUR KEYS

The Asco Locksmith Keyless Padlock Has Solved a Problem That Has Long Vexed Many.

It is as safe as a safe. Works as well in the dark as in the light. No dial, no letters, no figures—it works by clicks only. Made of Japanese steel and brass. Not affected by water, heat or cold. 1,500 of the locks were under water in the Dayton Flood. It can't be picked. Each lock has its own combination and every one guaranteed. Will last a lifetime. One dollar, postpaid. AMERICAN SUPPLY CO., JACKSONVILLE, FLA.



NEWS IN THE CIRCLE

MARTIN BALL

The convention on Monday morning adopted a resolution that the vice-presidents of the boards should hereafter be elected by the State boards. Probably this is best.

The creation of the office of statistician for the Southern Baptist Convention was left with the efficiency commission. Dr. Lansing Burrows was asked to prosecute the work for the ensuing year.

The Delta Workers' Conference meets at Drew next Friday. A splendid program has been arranged and a large attendance is expected. Pastor Grgory has a hearty welcome awaiting every one.

Through the kind thoughtfulness of the Clarksdale church the pastor and his wife were permitted to attend the convention in Nashville. Baptists in Clarksdale are not numerous nor rich, but generous and true.

The committee on apportionment assigned to Mississippi the task of raising, during the conventional year \$42,000 for foreign missions and \$31,000 for home missions. There should be no trouble in raising these amounts.

The church at Clarksdale had a great day last Sunday. The Sunday School was large and interesting. Two splendid members were received at the morning hour. A fine congregation at night listened to the pastor recite the doings of the recent convention.

Pastor Jas. B. Leavell, of Oxford, is aiding in a meeting at Charleston this week—next week he will be with Pastor Ousley at Tutwiler. These are important fields and we trust that great blessings may rest on the labors of pastors and help.

The women in the W. M. U. Convention at Nashville pledged \$59,000 for enlarging the training school building at Louisville, Ky. There were forty-seven of the student body present. The capacity of the building now occupied is forty. Larger quarters are necessary.

Pastor H. L. Martin in the Baptist Bulletin says some nice things about the report of the convention in The Baptist Record. Concerning the writer of the report he says, "For combining thoroughness and vividness with brevity, he has no superior." We lift our hat.

Quite a gloom was cast over the citizens of Clarksdale by the accidental shooting and killing of little Walter Gray Wildberger. The Sunday previous he had made a public profession of his faith in Christ in the Sunday School. Noble, manly and dutiful boy, fourteen years old.

ALCOHOL BARRED FROM THE NAVY.

Alcohol as a beverage has been barred out of the United States Navy. Following the recommendation of Surgeon-General Braisted, Secretary of the Navy Josephus Daniels has issued an order abolishing all alcoholic liquors on board any naval vessels, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order.

The significance and extent of the change which has taken place in popular views regarding alcohol, as indicated by this sweeping order of the secretary, can be appreciated only when one recalls the stories of naval experiences of past generations, when rum, brandy and whiskey formed a part of the regular official rations, when liquor of some kind was served, as a routine procedure, to officers and men before going into action, and when one of the chief characteristics of sailors, whether officers or seamen, was their ability to dispose of an amazing quantity of intoxicants. The development of scientific methods and the use of instruments of precision in warfare have made alcohol absolutely detrimental to the modern naval man. Sea fights in the past were won by brute hardihood and physical endurance which could perhaps be stimulated, temporarily at least, by large doses of alcohol. The modern

CANCER CURED AT THE KELLAM HOSPITAL.

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warship is a floating laboratory of delicate and accurate machines. The gun-pointer directs a 14-inch rifle on the modern man-of-war needs not only personal courage, but also absolute steadiness of nerve, clearness of vision and fine muscular co-ordination. All these things modern physiology has shown to be impaired by even small amounts of alcohol.

The engineer who superintends the machinery at the heart of the modern battleship, the man at the wheel who directs its course and the captain or the executive officer on the bridge, as well as the most humble member of the crew, need at all times to be in a condition of maximum physical and mental efficiency. Intoxication in the naval officer to-day might easily be as disastrous as cowardice and treason. The Journal of the American Medical Association thinks that Surgeon-General Braisted's recommendation and Secretary Daniel's orders are simply in line with our growing knowledge. The nation needs on it, the battleships today the most capable, clear-headed, cool-brained and steady-handed men, and these men are not found among the habitual or occasional users of alcohol in any form. Entirely aside from the moral or sentimental reasons, and considered simply as a scientific regulation in the interest of efficiency, this order will recommend itself to the vast majority of the American people.

DEATHS

IN MEMORIAM.

Mrs. Emma Walker Daughdrille, wife of Z. Z. Daughdrille, was born March 8th, 1835, in Rapides Parish, Louisiana, was baptized when only twelve years old, married Z. E. Daughdrille April 17th, 1859, and died in Ol City, Louisiana, May 27th, 1914, from pneumonia which followed an attack of measles. She leaves

a husband and five children to mourn her death. She was a consecrated Christian and devoted wife and mother.

I was her pastor nine years while in Mississippi, and conducted her burial service surrounded by strangers where she had just come with her husband to make their home.

To all the bereaved we extend our sympathy.

Sincerely,
L. D. POSEY.

Vivian, La., May 25th, 1914.

C. L. DAVIS.

On the 15th day of April, 1914, the death angel visited the home of our beloved brother and deacon, C. L. Davis, and claimed him as his victim. Brother Davis was about 80 years old, joined the missionary Baptist church 50 years ago, was baptized by Rev. A. Daugherty, served more than 40 years as deacon of Hurricane church, and always willing to do the thing that was best for his church and community.

In 1866 he was married to S. A. Miller. To this union were born ten children. He leaves a wife and seven children to mourn his death. Brother Davis is greatly missed in the church and community in which he lived. Though as we look in silence upon the vacant place, we are reminded that we, too, soon shall pass away. And for that reason we should endeavor to be more loyal to the work of our Master.

Brother Davis was laid to rest in the cemetery of Hurricane church, services held by his pastor,

J. S. CHATHAM.

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J. L. JOHNSON, Jr., President, HATTIESBURG, MISSISSIPPI

DEATHS.

MRS. MATTIE J. NELSON—AN APPRECIATION.

I feel compelled to write you a few lines about one of the best and dearest friends that I had in Oxford, Miss., who passed home to glory in Texas on February 22, 1914. I was saddened when I heard of Mrs. Nelson's death, but I am happy in the knowledge that we will meet with Him who died for us and is living and reigning at the right hand of God.

My sister, Mattie Fry, and I first met Sister Mattie Nelson at Oxford, when we came from Water Valley Baptist church. She had a boarding house just north of the little Baptist church. When she first saw the little wooden church in which services had been abandoned she got to praying for the revival of the church services and went to it herself one by one for several weeks, asking God's blessing upon the church's members. It was not long until she started a Sunday School, and soon afterward the church revived and a call was sent to Brother Z. T. Leavell to become its pastor. Prof. Quinch was chosen superintendent of the Sunday School. Sister Nelson taught the ladies' class, which had eighteen members, among them I recall Misses Joseph Vance, Mono Vance, Mattie Fry, Mary Plant, Lillie Collins, Jones, Allee McLeod and Lucie Smith.

My sister, Mattie, and I joined the church, and I shall never forget Sister Nelson for she was like a mother to us. Had just started to take care of my sister and I only had a little fruit stand outside of Dr. Isam's drug store, out of which to make our living, but Sister Nelson and Brother Leavell and the other members of our church boosted my business in so many ways that it was not long until we got a good start.

While at Oxford, Sister Nelson received a call to assist Rev. C. A. Cole, of the First Baptist church, New Orleans, La. Her new duties included trying mission work, and she wrote to her Sunday School class in Oxford and appealed to them for aid. They responded promptly and gladly to the best of their ability. I remember that my sister Mattie sent her a locket and I sent her a ring to sell and give the money to the mission work. Each member of her former class either sent her money or its equivalent.

I next saw Sister Nelson at Meridian, where Dr. Bozeman was pastor of the First Baptist church. There she gave me a Bible in which she had

SCHOOLS AND COLLEGES.

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written her name and some verses: Num. 6:24-26. This was August 19, 1893, and I have it yet and it is very precious to me.

I next met her in December, 1890, in Birmingham, Ala., where she lived for some time. On this occasion she gave me a photograph of herself which I have placed in the front of my album. The last time that I heard from her was two years ago, from Oxford. Twenty years had elapsed since I had last heard from her, and in the meantime I had moved to California. I write you this, because we loved her as a Christian mother, and as such we mourn for her. John 14:1-2.

JACK W. FRY.
Assistant Supt. Kearny St. Mission,
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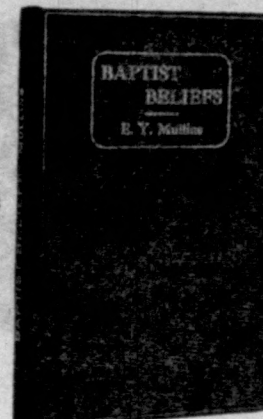
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THE HIGH COST OF LIVING.

But are the prevailing high prices wholly the result of natural laws regularly working themselves out? There is little doubt in my mind that governmental meddling has had much to do with it.—Gottfried Koch of Bremen.

I cannot agree with such theory that the high cost of living is due chiefly to the change in the standards of living rather than changes in prices. The trouble is not by any means wholly due to a lack of our early thrift and economy in present day American laborers. How much of the high cost of living is due to the desire of capitalists for excessive dividends on watered stock I am unprepared to say. Certainly some of it arises thus. Then the high protective tariff helps to keep it up, too. But over and above these artificial causes are certain natural causes which need explanation. I am positive of the necessity for an international investigation which will learn the extent of his phenomenon and gain working information for effective reform.—Professor Taussig of Harvard University.

Of course in China conditions are so bad already because of recent devastating floods that the question of what causes high prices becomes futile. The direct problem facing the unsettled governments of many interior provinces is how to prevent too many people from starving to death.—Louey Po Sang of Hongkong.

INDIVIDUALISM.

Individualism and aristocracy are doomed. The common weal and the new democracy are coming into their own. We must develop a social consciousness and create a social conscience—some while labor cries for unionism, the church for unity. And we are beginning to realize that Christianized labor and democratized Christianity could together not only conquer the continent, but could win the world for justice, for righteousness and peace.—Bishop McCormick.

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AT THE CLOSE OF DAY.

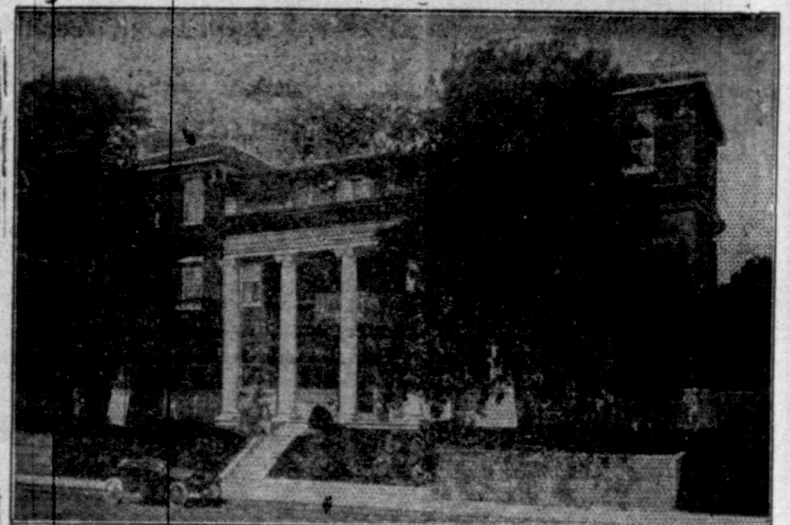
Our Savior came to dwell on earth,
There was no other way,
He hung upon the cruel cross,
Just at the close of day.
His life had been a beautiful dream,
So full of deeds of love,
He sought to make this sinful world
Akin to that above.

We think of the glorious things
Our Master did on earth,
How He cured poor Bartimeus,
Who had been blind from birth.
He calmed the sea of Galilee,
By the will of His will,
While the seething waves He said,
"Tis enough—'Peace, be still.'"
With five loaves and two fishes small,

Five thousand men He fed,
His great heart ached in sympathy,
They must have bread, He said.
At the grave of Lazarus He wept,
Mary in sorrow cried,
"Had you been here, dear blessed
Lord,
Our brother had not died."

While dying on Mount Calvary,
His mother He did see,
He said to His beloved John
"Take care of her for me."
A thief was hanging by His side,
"Remember me," he cried,
"Let me into thy kingdom come,
And there with Thee abide."

Thus the dear Savior died for us,



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Upon the cross He hung,
The skies were darkened at the sight,
A wall through heaven rung,
It is finished, the debt is paid,

They heard Him softly say,
He bowed His head, gave up the ghost,
Just at the close of day.
—MRS. E. C. BOLLS.